

BRITAINS
Royal STAR:

OR,
An Astrological Demonstration
OF

ENGLANDS future FELICITY;

Deduced

From the Position of the HEAVENS
as they beheld the earth in the Meridian of
London, at the first proclaiming of his Sacred Majesty King
Charles the Second, on *May 8. 10 h. 56 m. A.M. 1660.*

And an Enquiry made into the Use and Abuse
of ASTROLOGIE, resolving whether it
be convenient to be continued or contemned.

ALSO,

An admirable Observation of a Conjunction
of *Jupiter* and *Mars* made in the year 1170. by a learn-
ed Monck of *Canterbury*, communicated to the Learned in
ASTRONOMY.

Together

With an Examination and Refutation of that Nest of
Sedition, published by Mr. H. Jeffey, concerning Frogs,
Dogs, &c. in his Pamphlet falsely intituled, *The Lords*
Lowd call to ENGLAND, &c.

By JOHN GADBURY, *Philomathematicus.*

Dei igitur altissimi Calum est instrumentum, quo inferiora agit, impellit regitq.
Card. Sag. 1. Aph. 58.

London: Printed for Sam. Speed, at the signe of the Printing-
Press in St. Paul's Church-yard, 1661.



To the understanding Reader.

AS a testimony of the Affections and good will I owe to the Land of my Nativiry, I have here adventured to publish the true intentions and significations of the Heavens toward the same; having with a considerable portion of pain and care observed them, as they were posited at the time of his Sacred Majesties proclaiming, May 8. 1660. in the Palace-yard at Westminster. There are two things that have principally prevailed upon me for the composing and printing this Discourse:

1. The Quiet and Peace of these Nations, and satisfaction of the people thereof.
2. The neglect of other Astrologers in forwarding so necessary a work.

1. The Expectations of the people generally are mounted (as it were) upon Eagles wings, earnestly desiring; and seriously wishing to know, whether Peace and quietude be like to be continued to us; in these (of late) distracted and bleeding Nations. whose wishes and Desires, I hope, I have fully and satisfactorily answered, in the following Tract; wherein I have written nothing but secundum Artem, according to the true meaning of the Heavens. I have not, with gay Flourishes, guilded over any thing; but taken a just Cognizance of the very worst, as well as of the best of things. — Flattery and sycophantick Practises, ought as well to sere the face of a Princely Science, as it should the Sanctuary of a Prince's Presence.

2. The neglect and backwardness of Artists in so necessary a work, may seem to perswade with many, that things are not likely to succeed so happily and well as they may expect. But this is only a sullen silence in some of them, because they see no probable hopes of a reward to follow such an undertaking; and Dull Jades never go well without a spur. In our late times of Confusion it was a hard matter to hold them from showing themselves Incendiaries to purpose; then they could make Art speak anything. But now, although here be a far better ground to presage Englands happiness from, under the Government of his sacred Majesty, than is hardly worth the considering with them; they will rather, then take notice thereof, hang down their heads like Bull-rushes, and obliterate their Art. This hath been a second Argument to prevail with me for the publishing this Discourse.

What I have here written, and published, I have done with an upright intent; not to sow sedition, but cement differences; not to set mens brains a madding, but to season and compose them: Not to render any opinion odious, but to rectifie those that are over-run with Errors and Mistakes. I am not conscious to my self of committing any sin herein, either against the Art I profess, or the honour of the Nation. I may (I presume) be as bold to write truth in the defence of Englands peace, and be protected for so doing, as others are to write falsities and untruths, and publish them to us prejudice. I may justly expect as good quarter for publishing a fair and sober piece of Art, as those that print Lyes, Forgeries and Libels. I have no designe at all, unless it be to preserve such that would destroy themselves; and to render the Art of Astrologie

The Epistle to the Reader.

logie (as it ought to be) amiable. I would not be misunderstood; when I plead for Astrologie, and the honest Astrologers, I desire not the propagation of Incantations, Witchcrafts, and Sorceries, Gaeodemologic, dealing with Angels or Spirits, Theurgie, calling up Dic-mie in a Chrystal, with others to be abhorred Devices, and hellish Cheats: Nor yet the toleration of Conjurers, Witches, Magicians, Sorcerers, Diviners, &c. that under pretence of Astrologie have set whole Nations on fire, with their black skill and cunning. Nor shall I plead for any that have caused the downfall of Kings, Nations, Laws, and Ministry, Lawyers, and Divines, &c. from Pictures and Prophecies, which are the highest Sorceries that can be used; and against which there are very particular and express Laws.

I desire and plead for the toleration of Astrologie no further than it is serviceable for mankind. As, by the Decubital and Critical parts thereof, Physicians are befriended; by the Agricultural part, the Husbandman; by the Nautical part, the Seaman and Navigator; the Genethliacal part assists each particular person with the good and adverse times of his whole life, acquainting him (by Gods permission) when he may with thankfulness receive a benefit, and when with pious prudence, reverberate, or at least mitigate a mischief. These (with many others too long to mention here) I do defend; there being a Demonstration of the use, worth and excellency of them; as Bellantius, Cardan, and Sir Christopher Heydon, have largely proved; unto whose works I refer the Readers. But for the beforementioned Villanies, and the Practises thereof, they cannot be too severely dealt with; the Ruine of thousands cries aloud against them; and every honest Astrologer abominates them.

Of my Answer to Mr. Jessey, the reasonless and falseness of most of the things by him published, and his partial Applications thereof, were the main inducements, no disrespect to his person at all. I desire to live peaceably and quietly under the Government established; and hold it not a sin, but duty, to pray for Kings. I earnestly wish Englands welfare. I envy no sort of persons in the world, yet am not of every opinion. If Episcopacy be held the safest way for the Churches settlement, and a means to make England happy, I shall not grieve to see it established. I esteem full as well of the Common-Prayer-Book, as others do of their Precatory Enthusiasm. God preserve his Majesty, and the Royal Progeny, and continue the (happily begun) Peace of these Kingdoms! Amen.

From my house without Temple-Bar, near Strand-bridge.

John Gadbury.

E R R A T A.

PAGE 2. line 19. read bath. p. 3. l. 2. r. was first; and in the Ascendent of the Figure, 1. O. A. 2. 19 d. 49 m. p. 4. l. 16. r. Dominum. p. 9. l. 21. r. hope. p. 12. l. 12. r. Astris. p. 13. l. 21. r. per annum. l. 30 r. will. p. 15. l. 11. r. Bellantius. p. 20. l. 23. r. were. p. 21. antep. r. Anomalie. p. 24. ult. r. 21. p. 25. l. 6. r. Harmonicon. l. 16. r. Apogon. 2. 28. 21. 29. p. 26. l. 12. r. Anomalia. 7. 24. 49. 21. p. 29. l. 12. r. mildly p. 31. l. 24. r. Etenim. In the Answer to Mr. Jessey: In the Title for Nam, read Non. p. 1. l. 12. r. Nims. p. 20. l. 4. r. know.

(1)



Astrological Demonstration

OF

Englands Happiness,

FROM

The POSITION of HEAVEN,

At the time of his Sacred MAJESTY

King Charles

The Second's

Being proclaimed King of Great Britain, &c.

While the Moon sets, or keeps beneath the Horizon, not a Dog offers once to bark at her; it is her shining onely that opens their venomous mouths: So while his Royal Majesty was traversing the re-

(2)

dious Road of a twelve years Affliction, being all that time debarred the Possession of his proper Birth-right and Kingdoms, few then snarled at him, or seemed to express their prejudice, or Currish Nature against him, because they deemed him then low enough; as low indeed as possibly his greatest Enemies could have wish'd him, on this side the Grave. But when by Gods especial Providence there was room made in the Hearts of his Subjects for him to ascend the Royal Throne of his Ancestors, then behold how viperously do several of his Treacherous Subjects (conscious to themselves of a more then common guilt) in Scandalous and Invective Libels flye out against him, and his constant and suffering Friends; endeavouring to disparage his great and honourable Actions, and fly-blow his Princely Designes and Intentions. Being not ashamed, to these their Lawless and Rebellious Devices, to add Treasonable Threats not onely against some Honourable Personages by name, but the Government also. Which Malicious and Chimærical Designes of theirs, I shall demonstratively prove, had not the least ground, save in their Enthusiastick Brains; and that they are onely meer, empty and idle Conceits, such as will ever be without that effect they wish; yet of such unhappy consequence and import, that will most certainly, if long embraced and cherished, sink the Ship of the Promoters thereof, and then both may perish together.

*Sic ego torrentem, qua nil obstat eunti,
Lenius, & madico strepitu decurrere vidi.
At quacunq; trabes, obstructaq; saxa jacebunt,
Spumens & fervens, & ab apice savior ibat.*

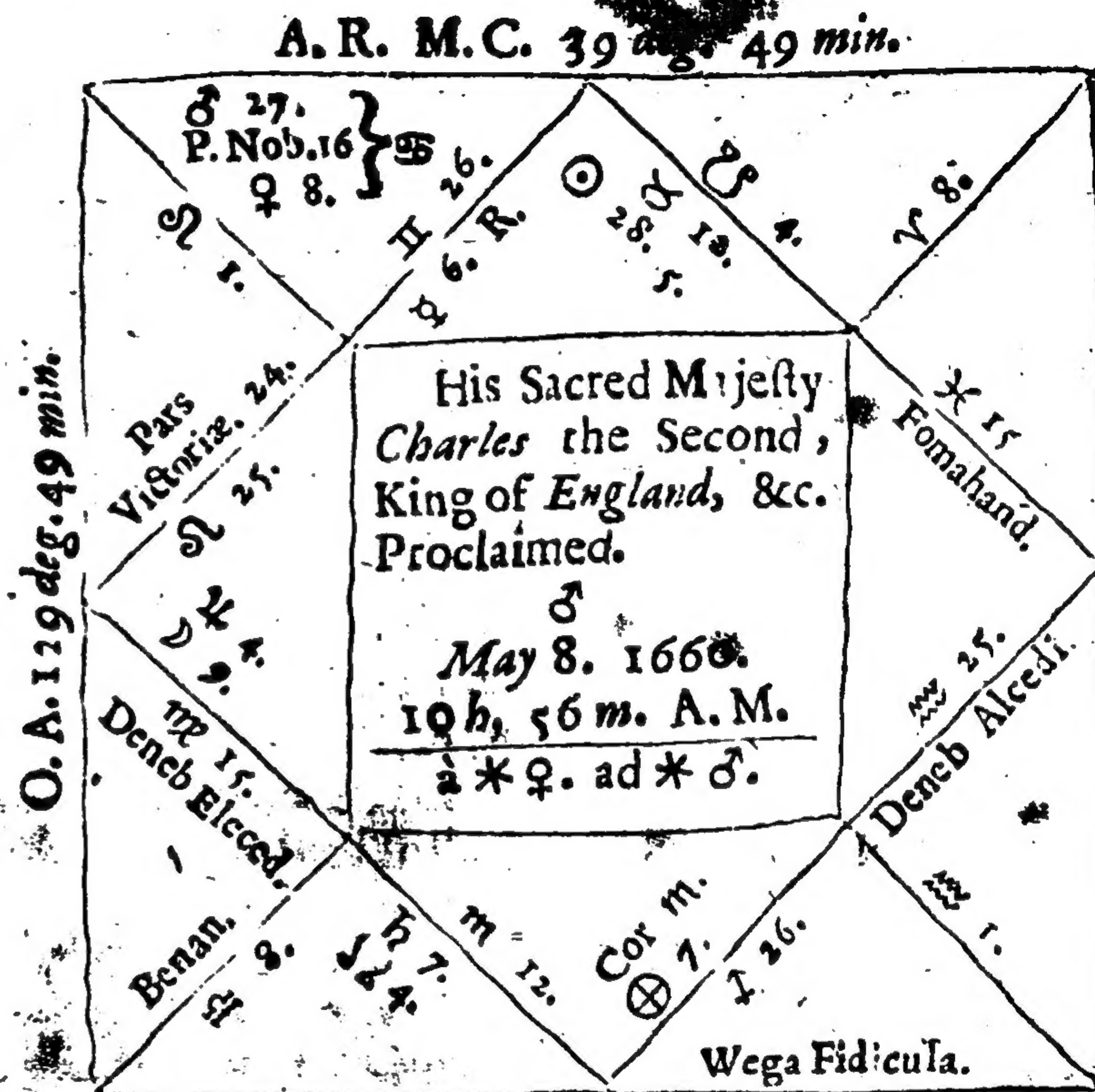
Thus Englished by one:

*I have sometimes a stream of water seen,
With little noise, and gently, gliding on,
Where no Obstruction in their way hath been
But where by Dams of Timber and of Stone
Their Passage was deny'd, they in disdain
Of being barr'd, swell'd, foam'd, and rag'd amain.*

Behold

(3)

Behold with what a Princely Countenance the Heavens smiled that minute his present Sacred Majesty was proclaimed, by Order of this present Parliament; and then consider, Oh ye wilful, obstinate, yet ignorant Creatures, how vain and unsuccessful, yea, and dangerous, it must needs be for you to fight against the Decrees of the Almighty, as they are legibly written in the Heavens.



Jupiter, between the Sextiles of *Saturn* and *Venus*, and applying to a Sextile of *Mars*, of whom she disposes in the House of Friendship.

All which Testimonies, plainly portend a happy, pleasant and durable Reign unto his Sacred Majesty, (or indeed to any King) being at so happy and auspicious a time proclaimed, notwithstanding all the publick Endeavours, or Clandestine Conspiracies and Conjurances of his known or secret Enemies used to the contrary; and absolute impossibility of the Long Parliament or Rump returning, which divers with, and pray aloud for; and a certain frustration of all those Chimera's and Enthusiastick, and Fanatick Fancies and Delusions, with which the Fifth Monarchy Saints do so vainly solace and please themselves.

At si quando ascendens fuerit signum fixum, & Luna in bono loco Figura Dominum longo tempore durabit, maxime si fuerit in Leone, vel in ejus triplicitate: If at the time of proclaiming a King the Horoscope shall be fixed, and the Moon in a good place of the Figure, (i.e.) Fortunate in an Angle, or a succedent House, it portends that his Kingdom or Dominion shall remain a long time; chiefly, if *Leo* shall ascend, (which in this Figure it doth) or a signe of the same Triplicity. *Haly de jud. Astr. fol. 334.* He goeth on --- *Etiā si fuerit in Ascendente fortuna, significat bonitatem illius Regis, & bonos mores, & bona facta, Haly ut supra.* And if (saith he) a fortunate Star shall be in the Ascendent, it signifies Goodness, Clemency, Worth and Justice of the King so proclaimed, and intimates him also to be active and freely forward in good things. I shall spare to Comment upon these most full Texts, because I would not be esteemed a Flatterer: But were I minded to be as free in my writing for his Majesty, as his sinewless enemies are proud in being liberal against him, I could hence take occasion to speak such things, (and not go beyond the limits prescribed a Writer) that the reading thereof should make the Adversaries to the Peace of this (of late bleeding, but now flourishing) Kingdom, hang down their heads, and blush at their Adult Zeals and Cholerick Confidence.

— *Pene Ascendens Leonem, sitq; Sol tunc in Tauro in decima ab Ascendente, sit etiam Luna in primo juncta Veneri aut Jovi, &c.* saith *Guido Bonatus, pars 3. fol. 480.* When you would proclaim a King, (saith he) place *Leo* upon the Ascendent, and let the Sun be in *Taurus*, in the tenth from the Ascendent, and posit the Moon in the first house, joyned either to *Jupiter* or *Venus*, &c. And here in this Figure, you see the Rules in each Circumstance thereof fulfilled so exactly, as if Heaven had strove to obvie the Election of the most Loyal Artift upon Earth. *Ergo*, it must be a most happy and propitious time for the proclaiming of a King.

Hear *Haly* yet again, --- *Si Jupiter fuerit in Ascendente, &c.* When *Jupiter* is posited in the Ascendent of such a Figure, (here he is so, and is in Conjunction of *Luna* also) he portends the King or Prince that is then proclaimed, to be just, prudent, and desirous of the good of his Subjects. And that as he is honoured with Victory, so will he be a great Cherisher and Preserver of the Laws, and a Lover of all Acts of Clemency and Justice.

The Sun (saith the Learned *Cardan*) hath signification of Kings, and the Moon of Subjects; in this Figure both being fortunately placed, beyond peradventure, happiness, from this so happy and glorious Turn among us, must emerge both to King and People. The Sun, the grand Significator of Sovereignty, Rule and Dignity, is Nobly fixed in the Angle of Dignity, in the House of the benevolent Planet *Venus*, and Exaltation of the Moon; whence it is apparent that this great Conversion and Change, will not onely be for his Majesties happy and peaceable Reign, but the Peoples joy and delight: so happy an Intertexture as it, that in the general, both Prince and People should endeavour each others safety. Away with those Erratique Brains from among us, that wander onely to do mischief.

— *Grex totus in Agri
Unius scabie cadit; & porrigine Porci,
Uvaq; confecta liquorē ducit ad uva.*

— One scabb'd sheep will spoile
A wholesome Flock; thus Swine their Friends defile:
And sickly Grapes by lodging near the sound,
Force them partake of their ne'er-curing wound.

That the Government thus founded shall remain fixed and immoveable, is seen by the fixation of the Angles, the prime points of the Figure; but chiefly of the fixed position of the Sun. --- *Si ☉ fuerit in fixis, significat durabilitatem & firmitatem longum tempus.* (i. e.) If the Sun shall be posited in a fixed Signe, he portends the Government and honor thereof to continue firm and durable a long time. But besides his being located in a fixed Signe, and the chief Angle of Heaven, he is in partile Sextile of *Mars*, the Patron of Victory and Conquest, who is posited in the eleventh House; which is an eminent Argument, and most clear Testimony, That his Majesty cannot want assistance and support (should he (which I dare be confident he never will) stand in need) even from the very best of men: (i. e.) from those that are most active, powerful and skilful in Arms. Nor should he be any manner of way less respected from those of the meaner Rank, Quality and Degree: Is not *Luna* in Sextile of *Venus*, who is Lady or Governess of the *Medium Caeli*? Is not *Mercury* Lord of the eleventh and second Houses, in *Gemini* in the tenth, and he simply most strong in the Figure? I know some may be apt to urge a backsliding in Friends from *Mercuries* Retrogradation, and the Position of *Mars* in the eleventh House; but let such know, that the Retrogradation of a Planet is no Essential, but Accidental Debility: nor are the Planets retrograde *per se*, but *per Accidens*, as Dr. Wilkins hath learnedly and accurately demonstrated, *Vide Nem Planet, &c. Lib. 2. Cap. 10. p. 226.* Ergo, Retrogradation is no such eminent affliction as some esteem it; chiefly, if a Planet be essentially dignified, as in this Scheme *Mercury* is. Nor is the Position of *Mars* in the eleventh House the prodromus of any dangers he being in Sextile of the Sun. Besides, were it not that there was that happy Radiation between the Sun and

and *Mars*, yet the injury his single position portends, is alleviated by the benign presence of *Venus* in the same house, she being in perfect Amity with the Moon: for it is a known Rule among Astrologers, *Quicquid ligat Mars, Solvit Venus*: Whatsoever *Mars* by his ill influence, harms; *Venus* by her benevolent Rays, helps. Therefore neither *Mars* his Position in the Angle of Friendship, or *Mercury's* Retrogradation, can have any evil signification that is not otherways over-balanced. Yet I will not deny, but the Platique Squares of the Moon and *Mercury*, and of *Saturn* and *Mars* also, may so far operate upon the over-heated brains of some, and those somewhat religious too, (is not *Mars* Lord of the ninth?) that their Actions may render them most unfit to be either trusted, or connived at; yet I aver, those that are the most desirous, and most powerful to do or act any thing against this most happy, and (to England) natural Government established, will in their Actions & Doings be most suddenly discovered, let them in the management thereof weare what kind of Vizards they please. Having therefore answered the Objection, I re-assume what was built upon the afore-said Arguments, That his Royal Majesty shall be assisted and supported from and by Persons of Power, and those also of the most inferior Classis, viz. the Multitude.

And must not that Prince needs be happy, and reign honourably and prosperously, whom the Heavens bless, and honour with the Assistance not onely of those that are of a superiour degree, but the Multitude also? I should think that the enemies to his sacred Majesty (were they not blind) might read their inevitable Ruine in the concurrent Affections of the People at his Majesties proclaiming, and Reception! Who ever either saw, read, or heard of a more general Unanimity and consent of Hearts and Judgements of all sorts of People, then there was at the proclaiming and coming in of our dread Sovereign? If *Res Populi* be *Res Dei*; if the Voice of the People be the Voice of God; how dare any sort of people, upon their Cynical Conceits, or Humours, turn Separatists, and cant the downfall of that happy and blessed Edifice which is built not onely upon the Suffrages

Suffrages of the major part of the People, but of Heaven it self? The Learned *Strafford* by experience found, (and it was his dying expression) That the breath of the People were the Organs of Destiny. And certainly, that which hath power to abate of the Majesty and Greatness of the one, hath Potency also to make another Mighty.

Let me add yet a little further, (for I presume I may, and that rationally too, while I have Authority for my support.) The Arabians in these manner of Judgements, did make use of several parts, as the parts of Fortune, Victory and Nobility, which (you may see) are all placed in the foregoing Figure. *Aspice ad partem fortunæ, & ad partem Nobilitatis, quæ accipitur in die à gradu Solis in gradum ipsius Exaltationis-- & projicitur ab Ascendente. Aspice etiam partem Regni & victoriæ, quæ accipitur in die & nocte à gradu Solis in gradum Lunæ, & projicitur à gradu Medii Cæli. (Id est)* In the Figure of the proclaiming of a King, you should have regard to the Part of Fortune, and to the part of Nobility, which by day is gained by subtracting the Degree of the Sun's place, from the Degree of his Exaltation, and projecting it from the Ascendent. Behold also the part of the Kingdom, and of Victory, which both day and night you must take from the Degree of the Sun, to the degree of the Moon, and then project it from the Degree of the Mid-heaven. Then for the use of those Parts, examining the same learned Author, he tells us: *Si quando hæ partes venerint in bonis locis & fortunatis, & cum fortunis, significat magnam nobilitatem & honorem illi domino, &c. (i. e.)* If when any or all of these Parts happen to be placed fortunately in the Figure, and with the Fortunes also, they portend great Nobility and Honour to that Prince then proclaimed, &c. Here you see these several Princely parts are posited in the chief places of the Figure, and the Part of Nobility near the body of *Venus*; besides, they are all near eminent fixed Stars, viz. the Part of Fortune near *Cor Scorpii* in the fourth House; and the part of Victory, &c. near *Cor Leonis*, in the Ascendent or first house; and the part of Nobility in *Cancer*, nearly in Conjunction of *Ras-Algenæ*, a splendid, shining, fixed Star in the eleventh house:

house: therefore I pronounce the Aphorism to take full effect. It is no mean Argument of lasting honour and happiness; in which the fixed Stars are so eminently concerned: For, according to *Ptolomy*, *Stella fixa mirabiles & ultra rationem felicitates tribuunt, &c.* The fixed Stars do designe most admirable Felicity and honour, &c. *Ptol. Cent. Aphorif. 29.*

The Reader must pardon my repetition, for I cannot avoid it here; besides, I have a warrant from *Cardan* for so doing, *Seg. 4. Aphor. 85. Repetitio necessaria est, in hac scientia, vel ob difficultatem, vel ob necessitatem, vel ob utilitatem ingen-tem, vel ob contradictionem.* Repetition is necessary in this Science, either by reason of difficulty, necessity, exceeding benefit, or else to avoid contradiction. I must therefore (unless I should rob those weighty Arguments of their Conclusions which are drawn from those parts before mentioned) here again affirm, That hence also is portended a happy continuation and convenient duration of his Majesties reign, and the Government of these Nations, maugre the most malignant and subtile Designs of the most inveterate Opposers thereof.

Now, as we have spoken of (and we have satisfactorily demonstrated) the glory and happiness, and the happy continuance of this Heaven-favouring Return of our gracious Sovereign, and Monarchical Government into these (of late) confused Islands; so give me leave to add a word or two concerning all those that shall set themselves against his Majesty by reason of his happy Restauration; or against the Government of these Nations as it is now established.

The Enemies of his Majesty, and of *Englands* peace, are signified by *Saturn*: *Ergo*, they are envious, malicious, covetous, jealous, timorous, suspicious, saggish, sordid and mistrustful. This is the true Character of the inclinations and dispositions of those persons signified by *Saturn* when he is ill dignified, as now in this Figure. *Origanus de effectibus, fol. 590.* When *Saturn* and *Mars* both are concerned (as here they are) in the descriptions of any kind of Persons,

He tells us they are *Turbulentos, Seditiosos, ἀσυνήκεις, im-misericordes, implacabiles, inflatos, gloriosos, ventosos, fraudu-lentos, tyrannicos, austeros, improbos, inhumanos, fallaces sub-dolos, &c.* And a little further the same Author tells us, That if those Planets be ill beholding, (as in our Figure) then they signifie persons that are---*Raptores, grassatores, maleficos, con-tumeliosos, insidiatores, furaces, sacrilegos, sepulchrorum viola-tores & spoliatores, perjuros, omnis humanitatis violatores, vo-races, &c.* I shall not English these words, because I would not have the world be any more commonly acquainted with such a Generation of Miltcreants, or that there are such Crea-tures any where, save in Hell. We in *England* have had our share of the Company of such a Race, for many years toge-ther; many Ages will not weare out the memory of their Actions: They have made greater Impressions upon the Happiness and Peace of *Englands* flourishing Kingdom, then ever the furious Planet *Mars*, by his being Promittor in a fiery Signe, could make by that loathsome Disease termed *ἡ δαιμόνα*, in the face of a beautiful Virgin. But I re-turn to *Saturn* again, and to his significations, as he is placed in our Figure, because he is Lord of the seventh house, and placed in the third in *Scorpio*.

The Learned *Haly* in this manner of Judgements, seems to decipher the Enemies of a King, and their conditions also, by the Infortunes at large, as appears by this Aphorism of his: *Si quando infortunium fuerit cadens & sub terra maxime, sig-nificat debilitatem inimicorum, & depressionem, & vilem eorum estimationem, &c.* which sounds to this purpose in English: If when the Infortunes shall at the proclaiming of a King be cadent, it signifies the Depression and Debility of his Ene-mies; portends their Credit and Estimation to be vile, not onely in it self, but in the eyes of men; and this shall hap-pen chiefly when they are cadent under the earth; as in this Figure. Hence it is as clear as the Sun in his Meridian Glo-ry, that all those who shall appear to be Enemies, (I would not be misunderstood; I mean onely Domestick Enemies; for by this Figure I have to do with no other; but from o-ther causes I dare also include Forragin Enemies, but dare not

not do it here) I say, who shall appear enemies unto this Kingdoms Peace, will also prove such unto their own Happi-ness and Quietude. For let their Designs be what they will, they are appointed to fall and fail under them; and by prosecuting their cruel (nay, I may add, accursed) Purposes and Designs, they will never be able to bring the Brat their Brains have conceived, and begin to grow big of, unto a perfect birth: The Midwife *Time* is become, and will contri-nue their absolute Enemy and Hater. This very Position of *Saturn* in *Scorpio*, in Square of *Mars*, will discover their weakness and folly, and so far besool them in their con-trivances, that when they think to be at the most likely and probable point of attaining to the Haven of their Wishes, they will meet their own destruction, and suffer such a sad Catastrophe, that will not onely ruine and destroy them-selves, but eclipse the Credit, Fame and Estimation of their Posterities for many Ages to come. *Saturn* you see is in Quarrile of *Mars* his Enemy; hear what *Bethem* says to such a Position, *Aph. 10. Quando Planeta est in aspectu sui hostis, est ut vix timens hostem suum*: A Planet in Aspect of his Ene-my, is as a man fearing to suffer, or be endamaged by him. And in the 31 *Aph.* he saith, *Planeta in domo inimici sui, est, ut vir in domo alierius, inter quos fame advenit odium & ira*: A Planet in the House of his Enemy, is as a man in another house subject to the Ire and Hatred of those among whom he is. *Saturn* is not onely in Quarrile of *Mars*, but dispo-sed of by him also. *Ergo*, these Rules are the more to be heeded.

Let me perswade all you that are the professed and avow-ed Enemies to this Nations Peace and Happiness, to change your evil purposes, and to turn the destructive current of your Treacherous Inclinations; unless you have a desire to meet your Misery and Ruine in prosecuting the ill-grounded Theam of your insulting and reasonless prejudice; which is (I unfeignedly protest) most plainly to be read in the Heavens; and you your selves may also perceive it by the divers positive Authorities I cite.

I scorn and abominate to substitute my own Opinion in the

the room of Art; or to wrack and torture the Science I study, with unwarrantable Devices, to force and compel it to speak what the Heavens do not intend or intimate. It is sufficiently known I have made it my designe all along to detect and discover the Errours, Forgeries and Vanities of the highest Abusers of this noble Science in our Age. And should I attempt any such thing, or wilfully suffer my Pen to walk either contrary to, or besides the Rules of my Art, I should then be as bad as he, who pretending to abhor Idols, was not ashamed to commit Sacrilege.

Perhaps these my serious and seasonable Premonitions, because they are deduced *ex Artis*, from the Stars, may be contemned, neglected and slighted; and my self for the same derided, if not detrudd, by those who are mostly concerned in them, and ought chiefly to consider and observe them. It is a practise among the ignorantly resolute, in shewing a Fool-hardy valour, rather to run into the Jaws of Ruine, then be wrought upon by the most gentle Perswasions to reform.

I know Astrology is sufficiently under Hatches at this day in England, and by the major sort, of wise and ignorant, not onely neglected, but condemned, by reason of the Sycophancy, Leidgerdemain, and Grand Jugling of that Arch-Parasite *Merlinus Anglicus*; who for many years together hath been falsely reputed the chief Astrologer among us. If flattery be the onely distinguishable Character to know an Artist by, the general Cry and Commendations will the more easily reach him. But if true knowledge in the Art shall take place, I here publicly maintain, he is not guilty of the rythe of the knowledge that the people have generally believed of him. This may seem somewhat Paradoxial and strange, That a person that hath born the Bell I cannot tell how many years in the common Eame of the Nation, should not be most excellent in the thing he pretends unto: but it is most true, and I dare publicly aver it, That his skill is so mean in the Art he pretends unto; that he knoweth not how to calculate one Stars or Planets place: nay, I shall go further, he scarcely knows how to reduce a Star truly from one Meridian to another.

It is common for the major part of the world, whose judgments are unseasoned, to be taken with pretended Flourishes of skill, whether they be certain and true, or not. 'I have heard of a Musitian who (with his Youth) was playing before a great number of persons; and the Youth having obtained a little superficial skill, did with the same so enchaunt the Ears of the Auditors, that they brake forth into a great Commendation of his rare skill: His Master observing this their applause, came near to the Youth, and struck him on the Ear, saying, Sirrah, If you had been true to your Notes, those misjudging-Ears could never have commended you. So, if that grand Abuser of Astrologie have been commended in all things he hath written, it hath been by unseasoned Judgments, Persons that were not acquainted with his Wiles, and Ignorance. Yet for his sake alone, hath Astrologie been hardly censured, yea, plainly abused, neglected, scorn'd and condemned.

It is not Astrologie, but Sycophancy, and arch-Villany, to turne tide & tale with every interest. An honest Astrologer scorns to fawn, flatter, and write for and against a Parliament for 200 l. and 100 l. per annum. Is he an able Astrologer that shall trapan the King of Sweden to his ruine, and yet receive from him both money, and a Gold Chain? Is he not a Villain rather? Is he an honest Artist that shall trayterously traduce his lawful Leige-Lord and Sovereign, and call him Titular King, Pyratial Prince; threaten him with a stab, or poison? Is he a Friend to the Science he pretends, that for a Bribe shall (fine ratione) doom the King of Denmark to ruine, and the Prince Elector of Brandenburg to repent in sackcloth and ashes? Is he not a Mercenary Killain rather, that for a handful of earth shall assassinate the most splendid reputations in the world? Nor dare I esteem him other then a rancorous-hearted Wretch that shall aggravate a difference between his own Prince and Subjects, or that shall abuse his Royal Majesties Friends by name, as the before-mentioned Merlin's Brat hath the Earl of Ormond, calling him arch-Rebel, and indiscreet Earl, and threatening him with an inglorious death; and Prince Rupert, whom he villanously

villanously Stiles Plunder-Master-General, &c. Thus you see how Astrologie is come to be evilly spoken of, and for whose sakes also.

Astrologie is too Princely a Science to be thus abused ! but by the foile and black Actions of this Proditorious Fellow, the Diamond, Lustre and Beauty of the Art, is the more excellently shadowed and set off. I abominate to threaten or terrifie any sort of men in the world with false fears, or indeed with any at all ! Howbeit, I shall endeavour to perswade all those that are wilfully precipitating themselves into the Gulph of Misery, Ruine and Destruction, to avoid running the Road that leads necessarily thereunto : If the cause be taken away, the effect of course ceaseth.

And that I may use a pertinent and proper Argument to perswade with them, I shall acquaint them, and the world at large, That Astrologie is not so vain, so empty, or so idle a study, as the ignorance and villany of the beforementioned Person hath seemed to render it. There is more Worth, Truth, and certainty therein, then the weak & yeilding Brains of Men are generally able to conceive or comprehend : And that may most probably be the ground of the Right Honorable the Lord Chancellour's Caution in his Learned and Elegant Speech to the Parliament, -- *That we should not too much despise the influence of the Stars.* 'We do not (saith the Learned Dr. 'Brown) reject or condemn a sober and regulated Astrologie ; we hold there is more truth therein, then in Astrologers ; in some more, then many allow ; yet in none so much as some pretend. We deny not the influences of the Stars, but often suspect the due Application thereof : *Pseud. Epidem. Lib. 4. p. 194.* And what man of Reason, will deny the Reason of this Learned Author ? Shall we through a conceited or zealous ignorance, confound the good use of the Art with the abuse thereof, for the knavishness of a known Impostor therein ? Are there no Grapes ripe, or fit to be eaten, but those that are within our reach ? Shall we wilfully damn and destroy all things we are not able to understand ? This were ridiculous, and most unworthy the

the Reason of men ! Is there no sober Distinction to be made between the good Wine and the Dregs ? between the skill of an honest Artist, and the practise of a Sycophantique Pretender ? That it is unjust for any to blend or mingle the true use, with the abuse of an Art, I shall endeavour to satisfy the world, by remembering them of some few, but admirable examples, in which the true worth and certainty of this honoured Science hath to the great credit thereof, been verified.

And to avoid the repetition of those famous Predictions, *Lucius Bellanticus, Ganricus, Cardan, Spurina, Guido, &c.* (with whose worthy skill, and famous Presages, we might fill some Volumes) I shall relate here onely some few, but remarkable things, foretold by the assistance of the Syderal Science, of late years, and among us also.

I. Mr. H. Johnson in his Book called *Anti-Merlinus*, page 23. predicted the ruine of the Long Parliament in these words -- *That notwithstanding the Parliament shall flourish yet awhile, yet in the end they shall be conquered, and brought low ; and many of them shall die a death shameful and ignominious, &c.*

II. Mr. Wharton in p. 42. of his *Hemerosc.* 1653. predicted the routing of the Long Parliament most exactly in these words : *Mars transits the Degree culminating in the last Conjunction of ♄ and ♀ in the watry Triplicity, which will manifest it self in one or other grand accident to befall some, and they none of the meanest in power ; but men (if I sin not in calling them so) of the first Magnitude : and this by means of the Soldiery, or of such persons as are Martiallly disposed. And this (he saith) should happen at the beginning of the year. And behold in April O. Cromwel turn'd out the Parliament that had sat twelve long years, and upwards.*

III. In the year 1658. I verified the Text of *Haly de judiciis Astorum pars 8. cap. 19.* in predicting the death of Oliver Cromwel, which came to pass exactly, as was foretold. See my

(16)
my Almanack of that year, and page the 11th of the *Prognosticon*.

IV. In the year 1659. in my Ephemeris, I plainly predicted the downfall of *Richard Cromwel* from the Text in fol. 124. of *Johan: Anton: Gwiffus de Eclipsibus*: and the Confusions of the (then) Persons in power, I did foretel in *Nudis verbis*; and that from the great Eclipse of the Sun, as also from *Ptolomy* and *Origanus* their Aphorisms and Judgements thereof.

V. The beginning of the same year, I published the Nativity of the King of *Sweden*, viz. when he was in all his glory; and therein did from *Schoener*, and other Authorities, preface his death; and in *February 1660.* he did die accordingly.

VI. The same year I published his Royal Majesty of *Denmark's* Nativity, and therein predicted his Recovery from his troubles; and the Peace also (now confirmed and ratified) between him and the Swedish Crown. See *Nuncius Astrologicus*, lately printed.

I spare to speak of the most fortunate, happy, and heaven-favouring Predictions that are to be found in my Ephemeris for this year, because the Book it self (and things therein contained) is still fresh in each mans memory. Nor is it requisite for me to take notice of each auspicious Prediction my Pen hath been the Author of; otherwise for one of these, I could have produced ten. But my business is onely to prove Astrologie useful and worthy; and that the Predictions thence lawfully derived, ought to be seriously and carefully heeded and considered. Shall we say that the Lute is a dull Instrument, because a poor Piper cannot tell what to make thereof? Is *Aesop's* Jewel of no use, because a Cock preferred a Barly-Corn before it? Astrologie was never yet condemned by any that understood it. And that alone preserves its honour with the ingeniously learned.

Neither

(17)
Neither let any man under pretence of opposing Astrologie to Divinity, take occasion thence to give the less credit unto it. For,—If there be a truth therein, (as saith the aforesaid worthy Author) it doth not injure Divinity: If to be born under *Mercury* disposeth us to be witty, under *Jupiter* to be wealthy; I do not owe a knee unto these, but unto the merciful hand that hath ordered my indifferent and uncertain Nativity unto such benevolous Aspects: *Vide Religio Medici, Sect. 18.* Besides, Divines themselves have been the greatest Propagators of this Science; as *Justinus, Ficinus, Hartgil, Dr. Gell, Burton, Origanus, Lindholt, Reeves, Swadlin, Carpenter, &c.* And can we in reason believe or conceive, that they would advance, or set up, any thing contrary to their own profession? Nay, most of these have affirmed, That Astrologie is necessary in a Divine; for he cannot truly understand some places of Scripture without the knowledge thereof. And that was the reason that formerly in *Egypt* none were admitted into the Sacred Order without being competently versed in the Science of the Stars.

This being now considered, I see not reasonably how the greatest Antagonists can hood-wink themselves from the knowledge of Coelestial Influences. Nor can we understandingly conclude, that he which gave vertue to the *Mazzaroth* (or twelve signes) the *Pleiades*, *Arcturus*, and the Stars of *Orion*, should refuse to enstamp an influence proportionable upon the rest of those glorious Creatures. Nor ought we in reason to condemn, slight and neglect all Astral influence or power, for the Imposturisms of any one either pretending to, or practising Astrologie, any more, then we ought to make light of the Deity, because *Caligula* and *Lucian* would not grant any.

Will any man esteem him wise or judicious, that like *Aesop's* Dog letteth slip the substance to snatch at the shadow? Is it not a most blush-worthy fault in any that shall catch at vanities on purpose to carp at verities? He puts the greatest Fallacy and Cheat upon himself, and robs his Reason of its proper food, that in derision and scorn of an Art shall hug, cherish and embrace the Abuse and Imposturism thereof, on

D

purpose

purpose to wound the true use and worth of it. The Errour of the Artift is but the Organ of his unwary and imperfect Nature, and no impeachment to the honour of the Art at all. It would be highly unjust in any to condemn the true use of Physick, under pretence of crying out against the knavish and unwarrantable practise of Empyricks.

Astrologers seldom commit Errors, except when they (for bribes) turn Parasites, &c. *Amor odiumq; ne vera eveniant judicia prohibent, si quidem minuant maxima, augent minima; (i. e.)* Love and Hate will occasion great Errour in judgement; The one causeth the Artift to magnifie things trivial, and the other to lessen things considerable, *Ptol. Cent. Aphor. 12.* The true Astrologer therefore ought to avoid running upon either of these Rocks, as carefully as he would avoid the giving a false judgement.

But I wave this Apologetique Discourse, and would not indeed have spoke so much here, but that the cause is so pressing; And to acquaint the world, that Astrologie is not fit to be contemned, but continued, notwithstanding the Abuses of the greatest Pretenders thereunto. I have partly proceeded thus far in it, to check the vain conceits of Unbelievers: and to assure them, as there is truth in starry Influences, and in the forementioned proofs thereof, that *England's* happiness cannot be endeavoured to be undermined, but by the absolute destruction and ruine of the Undertakers and Projectors of the same: and this without Flattery, or by-respect to any Interest, I send into the world, there to remain an Astrological Truth with the rest of his Fellows, when the Author of it shall silently rest *Inter Mortuos*, among the Dead.

Let us but observe the grand Harmony between the Figure before going, and that of the Revolution of the world, viz. of the Sun's intrat into *Aries*; and we shall find, that *Luna* in this Figure is in Sextile to her place in that, and on the place of *Jupiter* also; and the Benevolent Planet *Venus* Lady of the tenth here, upon the place of *Luna* in that Scheme; and the Cusp of the eleventh of that Figure, ascending here in this.

From

From all which auspicious Transits and Radiations, we may once more boldly affirm — *That Peace and Unity is intended to these Islands by this so happy Renovation and Change among us: and that there will be both harmony, concord and agreement between both Prince and people. And most wretched must that man, or those men be, that shall endeavour to disturb our long-expected, and now growing Felicity.*

Thus much I have thought fit to publish upon this occasion; presuming, as it may be of very good use to some, it can be of no bad consequence or import to any that love this Kingdoms Peace.

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A N

Admirable Observation commended to the Learned in Astronomy.

HAVING an opportunity of the Press, I shall, for the honour of Astronomy, present unto the Learned in that Art, an Observation more ancient then any commonly extant, as it was made by one Mr. *Knighton* a Monk of *Canterbury*, *An. 1170. Sept. 13.* at midnight, and lately discovered by the reading of my worthy Friend Mr. *J. Childry*, who (to the end it might be serviceable to the Lovers of *Urania*, and claim their serious notice) gave me the same to publish in the very words himself met with it, viz. *An. 1170. Idibus Septembris nocte media, duo Planeta ita conjungi videbantur, ut quasi una eademq; stella fuissent appareret, sed illico ab invicem separati sunt*: In the year 1170. in the Ides of *September* about midnight, were seen two Planets so nearly conjoyned, that they seemed to appear as it were one and the same Star; but they did suddainly separate from each other.

Mr. *Childry* gave me also a Calculation of this Conjunction from the Tables of Mr. *Vincent Wing* in his *Astronomia Instaurata*, by Mr. *Rich. Fitz-smith*, a person excellently versed in this knowledge, (by which without trouble I knew the Stars conjoyn'd near *Jupiter* and *Mars*) with which I shall present my Reader. But first I shall take the pains to try how near the Tables in my Doctrine of Nativities will answer this rare appearance.

I. For the Suns place to that time given.

☉ Mid. Long.	5 29 19 2	2 28 47 32
Apog. Sub.	2 28 47 32	
Anomalia.	3 0 31 30	Log. ☉. 500, 007.
Equat. Sub.	2 2 40	
☉ true place.	5 27 16 22	☿ 27 d. 16 m. 22 s.

Eqr.

For Jupiter's place.

	Long. 11.	Aphet. 11.	Node 11.
	si. deg. min. sec.	fig. deg. min. sec.	fig. deg. min. sec.
Mid. Long.	1 25 31 52	5 27 21 27	3 5 41 13
Aph. S.	5 27 21 27		
Anomalia.	7 28 10 25	Log. 11.	570, 758.
Equ. add	4 52 42	Pars Curt.	4.
Ecc. place.	2 0 24 34	Log. Curt.	570, 754.
Node Sub.	3 5 41 13	Log. ☉.	500, 007.
Arg. Lat.	10 24 43 21	☿ A. 11 6	929, 253.
Reduct. add	0 28	Add 45 0	
Ecc. reduced	2 0 25 2	☿ C. 56 6	9, 82735.
☉ place.	5 27 16 22	☿ 58 26	10, 21154.
Anom. Orb.	3 26 51 20	☿ 47 34	10, 03889.
☿ of it.	1 28 25 40		
Tang. ad	1 17 34 0		
Elong. ☉. S.	3 15 59 40		
☿ true place	2 11 16 42	☿ 11 deg. 16 min. 42 sec.	

For Jupiter's Latitude.

Tangent of Inclination.
Sine Elongation
Sine Arg. Latitude
S. C. Arith. Anno Orbe

837656
998284
976164
4955

Tangent of Latitude South } 817059
od. 51 m. }

For:

For Mars's place.

	Long. ♂.				Aphel. ♂.				Node ♂.			
	fig.	deg.	min.	sec.	fig.	deg.	min.	sec.	fig.	deg.	min.	sec.
Midd. Long.	0	20	29	25	4	19	34	41	1	9	59	38
Aphel. Sub.	4	19	34	41								
Anomalia.	8	0	54	44					Log. ♂.	516	591	
Equat. add		9	45	22					Curr. P.			I.
Ecc. place.	1	0	14	47					Log. Curr.	516	590	
Node Subst.	1	9	59	38					Log. ☉.	500	007	
Arg. Lat.	11	20	15	9					T. A. 34.19.	983417		
Reduct. add			0	18					Add 45.0			
Eclipt. place	1	0	15	5					T. C. 79.19.	927565		
☉ place	5	27	16	23					T. 73.31.	1052885		
Anom. Orb.	4	27	1	17					T. 32.31.	980450		
$\frac{1}{2}$ of it.	2	13	30	38								
Tang. add	1	2	31	0								
Elong. ☉. S.	3	16	1	38								
♂ true place.	2	11	14	44	II 11 deg. 14 min. 44 sec.							

For Mars's Latitude.

Tangent of Inclination	850946
Sine of Elongation	998276
Sine Arg. Latitude	922878
S. C. Arith. Anom. Orbe	26409
Tang. Lat. 0 deg. 34 min. South	798509

So

So the places of them both in } 22 11 16 42 } 0 51 } South.
 Longitude and Latitude, are } ♂ 2 11 14 44 } 0 34 } D.

And their difference in Longitude, 1 min. 58 sec. in Latitude 17 min. a thing inconsiderable both ways; and remarkably proves the exactness of the beforementioned Tables in my Doctrine of Nativities, which are founded upon the Hypothesis of the Learned Bullialdus.

In the next place, I shall present you with the pains of Mr. Fitz-smith on this admirable Conjunction from Mr. Wing's *Astronomia Instaurata*; which, as it was delivered me, take as followeth.

The Sun's place.

	fig.	deg.	min.	sec.
The Middle Motion of ☉	5	29	19	28
The Apogæon of ☉ S.	2	28	21	30
The Anomalia remains	3	05	75	8
The Equation of ☉ Eccentrick subtract		2	25	6
The ☉ true place.	5	27	16	32

viz. in π 27 deg. 16 min. 32 sec.

The

The places of Jupiter and Mars.

	Jupiter.				Mars.			
	fig.	deg.	min.	sec.	fig.	deg.	min.	sec.
Middle Motion	1	25	34	20	20	28		33
Aphelion ♃	5	28	17	34	20	17		31
Node ascending	3	5	22	43	11	20		42
Equation of the Eccentric to be added	0	4	46	5		9	42	35
Place of ♃ from ☉ in his Orbite	2	0	20	7	1	0	11	8
Reduction add			0	27			0	22
Ecliptique place of ♃ from ☉	2	0	20	34	1	0	11	30
Parallax of the Orb from the earth add	0	10	55	15	1	11	0	26
Longitude of ♃ is	2	11	15	49	2	11	11	56
Latitude South			50	51			83	12

Hence their places in Longitude and Latitude is—

	d.	m.	s.		m.	s.
Long ♃	11	15	49	Latitude	50	51
♄	11	11	56		38	12

Their Difference in both, *od. 3 m. 53 s.* — 22 39.

I shall in the last place present you with a Calculation of this so famous Conjunction from the Tables of my worthy Friend Mr. Wing in his *Harmonicon Cœleste*, which differ very little from the Calculation thereof by the Tables in my *Treatise of Nativities*.

For the Sun's true place, *Ex Harmoni Cœleste.*

Time given.	Long. ☉.	Apog. ☉.
fig. deg. min. sec.	fig. deg. min. sec.	
11 01 9 16 14 11	2 27 9 54	
60 0 26 56	1 1 38	
9 11 29 49 15	9 15	
Sept. 7 29 30 44	42	
D. 13 12 48 48	0	
H. 12 29 34		

Middle Longitude	5 29 19 28	2 28 21 30
Apogæon	2 28 21 30	
Anomalia Remaining	3 0 57 59	Logarithm of ☉ --- 100001.
Equation	2 2 55	
Subtract		
The Sun's true place	5 27 16 33	27 d. 16 m. 33 s.

For Jupiter's place.

Time given.	Long. λ . sig. deg. min. sec.	Aphel. λ . sig. deg. min. sec.	Node λ . sig. deg. min. sec.
1101	3 9 11 30	5 29 33 30	3 3 37 38
60	21 47 0	1 0 6	0 13 0
9	9 3 14 48	9 1	1 57
Sept.	20 12 2	42	8
D. 13	1 4 50		
H. 12	2 30		
Mid. Lon. λ	1 25 32 40 6	0 43 19	3 3 52 43
Aphel. Sub.	6 0 43 19	Dist. λ à \odot	508 565
Anomalia	7 24 45 21	Curr. Pars	47
Equat. add	4 40 2 4	Dist. curtated.	501 518
Ecc. place	2 0 13 4	Dist. \odot à terra.	100001
Node Ascen.	3 3 52 43	Sun	601 519
Arg. Lat.	10 26 20 21	Difference	401 517
Reduct. add	0 27	As Sum	3 77 9 23
Ecc. reduced	2 0 13 31	To Difference.	3 60 3 57
\odot place.	5 27 16 33	So T. 58 d. 32 m.	10 21 3 24
Anom. Com.	3 27 3 2	(22 m.)	13 8 1 681
Half Sum.	1 28 31 31	To Tan. 47 d.	10 037 48
Parallax Orb	11 4 0	Sum	106 0
λ place.	2 11 17 31	Differ. 11.4	Angle Elongation.
		II 11 d. 17 m. 31 sec.	Parallax Earths \odot

For Jupiter's Latitude.

As Sine Elongation, 74 d. 0 m.

To Sine Angle Comitar. 62 d. 57 m.

So Corangent Inclination, 0 d. 46 m.

To Corangent of Latitude South 0 d. 59 m.

9,982841

9,949687

11,873490

21 8 23 177

11,840336

For

For Mars's place.

Time given.	Long. δ . sig. deg. m. sec.	Aphel. δ . sig. deg. min. sec.	Node δ . sig. deg. min. sec.
1101	11 28 25 54	4 18 52 29	1 10 40 4
60	10 24 59 54	1 12 54	0 43 36
9	9 12 37 8	19 56	6 33
Sept.	4 7 20 57	49	28
D. 13	6 48 46		
H. 12	15 43		
Mid. Long.	0 20 28 22	4 20 17 8	1. 11. 30. 41.
Aphel. Sub.	4 20 17 8	Dist. δ à \odot	146270
Anomalia.	8 0 11 14	Pars Curtation	4
Equat. add	9 43 49	Dist. curtated	146266
Ecc. place.	1 0 12 11	Log. \odot .	100001
Node Subst.	1 11 30 41	Sum	246267
Arg. Lat.	11 18 41 30	Difference	046265
Reduct. add	0 21	As Sum	3,39 128
Ecc. reduced	1 0 12 32	To Difference	2,66 464
\odot place	5 27 16 33	So T. 73 d. 32 m.	10,51 932
Anom. Com.	4 27 4 1	(25 m.)	13,19 396
Half Sum	2 13 32 0	To Tang. 32 d.	9,80 268
Parallax Orb.	1 11 7 0	Sum is 105. 57	Angle Elongat.
δ true place.	2 11 19 32	Differ. is 41. 7	Parallax Earths
		II 11 deg. 19 min. 32 sec.	(Orb.)

For Mars's Latitude.

As Sine Elongation, 74 deg. 3. min.

To Sine Angle Comutation, 32. 56.

So Corangent Inclination, 0. 22.

9,982950

9,735329

12,193845

To Corangent Latitude South, 0 deg. 39 min.

E 2

21,929174

11,946224

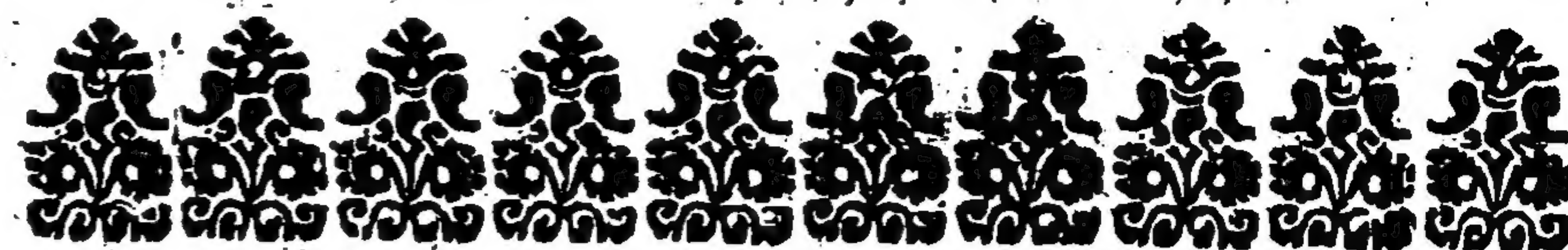
Hence

	d.	m.	sec.	d.	m.
Hence, the Lon- gitude of	11	17	31	0	50
is	11	19	32	0	39
South					
Their Difference	0	2	1	0	11

I hope the Noble Students in this Study, will consider of what worthy advantage this choice Observation may be, and not grutch their pains hereon, if hereby (as I believe) they may rectifie Astronomy; since it is Price enough for the pains of the true *Filius Artis*, if he have but the honour of elevating Art a minute nearer the truth then at the present it stands. And of what Emolument it might prove to this Caelestial Study, if all Learned persons would follow the steps of this Reverend Church-man, and communicate all their Observations of this kind, that in their reading they shall have the good hap to meet with, I need not inculcate. This one Example will (I hope) prove an encouragement sufficient to irritate the more able Endeavours of the most knowing in this Science, toward a Restauration of what the ignorant world admires, *viz.* The Motions of the Planets.



The



The Author vindicated from *Lilly's* Scandalous Imputations.

HAVING been of late most unworthily taxed by that known Traducer Mr. *William Lilly*, (a common scandalizer of Kings and Kingdoms) and by his means in several squirting Pamphlets untuly charged as guilty of that deformed and foul Crime of Ingratitude; He pretending himself (though falsely) my Tutor in Astrologie; I having hap the great unhappiness (as well as many others) to be, to my cost, formerly acquainted with him: upon which acquaintance, he pretends to ground his Scandals. And my being neglective of his Scamma's, and a mild forbearing to respond unto any of his Nefarious Forgeries against me, hath partly perswaded many persons into a belief of his wicked Insinuations. Which to correct with the Sovereign Antidote of Truth, I hold it requisite to acquaint the world, how I came first to study Astrologie, and unto whose memory I owe my knowledge therein. Which take as followeth.

In the year 1652. going into *Oxfordshire*, in the way of a grateful Visit to my honoured Grandfather Sir J. *Curson*, who out of his Nobleness was at the charge of my Education; I took with me some Pamphlets, as the Copies of the *Times Humours*, to present him with. And among the rest, Mr. *Wharton's Hemerisc.* for that year: upon sight of which, he was very well pleased, and began to enter into a Discourse with me touching Astrologie. And (although my knowledge then was but mean therein) I answered his Demands according

ding to the best of my skill. In brief, he was so well pleased with my mean Returns, that he not onely commended my poor industry, but gave me somewhat to encourage me further; and with that, expressed a greater respect and affection to the Art, then Gentlemen in this Age commonly do; And advised me (for attaining perfection therein) to the Study of Astronomy; acquainting me, that (which I since found as true as the Oracle) he who was ignorant of the Motions of the Stars, must be so also in their effects.

Finding myself so well entertained for that mean mite of knowledge, I was resolved then to make a further progress therein, and (if possible) understand the most abstruse parts thereof. And this my inclination wanted not an ample signification in my Nativity from the Heavens. For I had then operating *M. C. ad Δ 3*, and this in *♄*, the greatest Dignities of *♄*, the true Patron of Arts and Sciences. And upon the Effects thereof, I acquainted my self with that eminently Learned Mathematician and Astrologer, Dr. *N. Fiske*; who, in little time, had so far instructed me in the whole Art of Astrologie, and a competent part of Astronomy also, that in 1655. I was able to present my honoured Grandfather with an Almanack in Manuscript, which was afterwards printed, and hath since been annually continued. And in that year also, I, together with my Uncle Mr. *T. G.* began to reduce the places of all the fixed Stars in the Heavens, as an Emendation of the Learned *Hartgis*'s Tables. And these were printed and published 1656. And in the same year I published my *Cœlestial Ambassador*. In the year 1658. I emitted into the world my *Doctrine of Nativities*. In the year 1659. I published the King of *Swedes* Nativity, and *Nuncius Astrologicus* also. And in the year 1660. I published my Treatise of Prodigies.

In all which works, my Enemies themselves can't say, I have done Astrologie the least dishonour, or cast one blot upon the Divine Beauty of the fair *Urania*. Howbeit, I must ingenuously acknowledge, that all these Rivulets are sprung from the source of that great Seminary of the Mathematicks, Dr. *Fisk* beforementioned: for to him, and to him alone,

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next unto Divine Assistance) do I owe all my knowledge in Art; and can boldly aver, I never learnt the meaning of an Aphorism from any other man in the world.

I have been acquainted with the best and worst knowing in this Science in *England*; and must acknowledge, there are more ingenious persons study it privately, then any that praise it publickly. I cannot discover either more Art or Honesty in our highest Pretenders, then in the mean vulgar Astrologer. Nor am I able to discern any material Difference between a fam'd Mountebanks pair of Dials, with a *Non Congunt*, and the poor Bill-Posters *Astra non necessitant*, &c. onely this, The one hath quacked under an especial Protection from the State, for a bribe of 100 *£*. and sometimes 200 *£*. per annum; and the other perhaps better deserving, for want of Clyents, is compelled to the course he otherwise hates and abominates. I honour Astrologie honestly considered, but hate the Sycophantick Pretender thereunto. I was more confident when I scarcely knew a *♄* from a *Δ*, then now I dare to be after nine years study. I have written more of Art, then any man of this latter Age; yet have not prejudiced Kingdoms or Families, or abused Kings, Princes, or meaner Persons, under pretence thereof. I have carefully endeavoured to escape *Tacitus* his Censure, who rashly concludes Astrologers — *Genus Hominum infidum Principibus*.

I have had the happiness to read Astrologie (and still do) to many ingenious persons, and that satisfactorily, as many very well know: By which means, I have much embettered my own understanding: For, *Docendo discimus*, by teaching we learn our selves.

And whereas persons, as insolently as unjustly, rearm me ungrateful, either to *Lilly*, or any other, I shall desire them, first *Arguere*, then *Redarguere*; first, to prove the Crime they object against me; then, reprove me for it. I acknowledge readily, that Ingratitude is the greatest of Crimes a man can be guilty of. And it is a thing so contrary to my nature, that I desire no longer to live, then to be grateful. And if I esteemed my self a drachm behind hand with any man,

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in this, I would return him a pound in satisfaction. Nay, the beforementioned person that hath objected Ingratitude to me, upon my demanding his Reason, did before Mr. E. *Carrant* pronounce me (to him) the most grateful man in the world. And I am confident he cannot, neither dares he say, (unless it be boasting behind my back) that I ever learned a Line in Astrologic or Astronomy from him. The later of which, I dare, and do here publickly maintain, he knoweth nothing of; no, not to the Calculation of one Stars place, either fixed or Erratique; both which I was sufficiently able to perform before ever my ill Fortune directed me to his acquaintance: and how he should then prove my Tutor, I cannot in reason see. Nay, I protest freely, (and this without any boasting, or ambitious lifting up my self, for I know my knowledge is but mean) I understood more Art before ever I was acquainted with *Lilly*, then he was ever capable of learning in his life; notwithstanding his great Fame for (doing nothing else in truth but) deluding the world. I mention not this by reason of the Difference between him and my self; for in matter of Truth I so far develt my self from Passion, that Reason might reign as King. Nor would I have any hereby think, that I abhor to learn of an Adversary; for I have always made that Adage my Companion, which says--*Etemin fas est, & ab hoste doceri*; It is both just and lawful for a man to learn of his Enemy. And I should not refuse to learn of him who hath as arrogantly as falsely stiled himself my Tutor, and hath taught others to cant so, if I could perceive in him any thing by which my understanding might be bettered.

But although I shall so far submit my self to the truth; as to bow the knee of my Reason to any, and shall not refuse to stoop to the foot of a Shepherd, if Ingenuity and Reason keep Court in such a Cottage; yet I hold it the highest slavery in the world for any man that is *discipulus rationis*, to subjugate his Reason so far, as—*Jurare in verba Lillii*. I am too Masculine to believe the King of Sweden shall be greater then *Charles* the Great, because Mr. *Lilly* rantingly says so; except he give me a better Reason, then *ipse dixit*;

dixit; and Authority, then the *Sibyls*, and Mother *Shipton*. Or that we shall have no more Kings in *England*, because he Sycophantriquely, and for base Bribes, (laying aside his Art) writ so. I am too great a Disciple of Art, to betray my Reason and Knowledge therein, to the by-ssed Interest of every confident Pretender. And if to defend the honour of Art, and detect and discover the Treasons and Cheatisms practised under it, and lay the Persons open to the World, that thus notoriously abuse it, be to be ungrateful; *Sine Apologia*, I desire to be ungrateful still.

And whereas *Lilly* hath printed it—*That lay it in my power, I would swallow his Body, and spit his Soul into the Stygian-Lake*, I must tell him, The Fear is as scandalous as the Conceit idle and foolish: For, it must be a Grave of far larger Dimensions that must swallow his Body, had he not espoused himself to Villanies that swell him so much bigger then he naturally is. But if he mean by this Charge to set off my Hatred to him by a Sarcasm, or Hyperbole, I must return him as egregiously mistaken in this, as he prov'd himself in the Swedish Victory, or *R. Cromwel's* continuance: For, I protest freely to the World, my heart is furnished with no such polluted stuff. Nay, I dare be bold to affirm, That were there an occasion offered me to try my Hatred toward him to purpose, I should prove as great a Friend to him, as he is a man, as any of his *Hicks-hall* Jury did in 1654. when he was indicted there for a Cheat.

And whereas *Lilly* is troubled that I have at any time reported him a Taylor, I here again tell the world, I do therein but call a Spade a Spade. And he knows I have not onely his own Confession, and Witnesses yet living to prove it, but good, sufficient and uncontradicted Authority in Print for so reporting him.

If Mr. *Lilly* have ought else to urge against me, I shall,
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God willing, as soon as I hear thereof, return him a most
seasonable and civil Reply. This therefore shall con-
tent me for the present to return in answer to some of his
Scurrilities.



FINIS.

